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Although fundamentally monosyllabic a great number of Lepcha words have modifying prefixes which are always used in conjunction with the word to give a different sense, so that practically the words have become bisyllables. There are no true polysyllables, though the addition of modifying prefixes and suffixes may produce polysyllables. In bisyllables the stress is usually on the second syllable.

A distinguishing feature of Lepcha is the initial *a-*, which is added to a great many monosyllables. The existence of this *a-* appears to depend entirely on euphony; it is always suppressed in compound words and often in speech. Thus *a-nyou* (lady) becomes *Narzong-nyou* (Lady Narzong—a goddess); *a-mu* (mother) becomes *mā-thim* (Big mother) and so on. Euphony is also the reason for a number of varying features in Lepcha speech; thus the plural suffix is *-song*, *-zong*, or *-pong* according to the sound of the word to which it is suffixed.

There is no true gender in Lepcha, though a certain number of kinship terms and words definitely implying sex (male and female mammals e.g.) have gender connotations. There is no gender distinction in the third person pronouns.

The stems of words are modified only in the case of the three singular pronouns, which have different stems for the nominative and objective cases.

Nominative	accusative	genitive	dative
(I) go	kasum	kasi	kasum
(thou) Ho	a-dom	a-do	a-dom
(he) Hu	ha-dom	ha-do	hum

In all other nouns and pronouns the genitive is indicated by the suffix *-sa*, ideas of motion by *-ka*, ideas of direction by *-rem* and ideas of action (ablative) by *-nun*. These suffixes are not added if the sense is clear otherwise.

Verbs are not modified to express the idea of number, but there are a great number of suffixes to indicate time and mood. The distinction between nouns and verbs is arbitrary; many nouns can receive verbal suffixes, and verbal nouns can be produced by the addition of *-shang* or *-lung* to the stem.

The sentence order indicates the sense to a great extent. Qualifying genitives precede the noun they qualify; indirect objects precede direct objects, and the operative verb comes at the end of the sentence. As an illustration of Lepcha syntax I am giving part of the first paragraph of the last fable in Appendix V (The story of the blackbird and the crab) with a literal translation.

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Jaba chahim-fo dyap-ka a-fi a-chu leum-long tam-bik tsaam. Oteka
Formerly chahim-bird bush-at hither thither fly-doing insect catch. Then
o-re dyap-ka taki kat amik kleup-kleup lom-am si. Chahim-fo-nun
that-one bush-at crab one eye blinking walk-ing see. Chahim-bird-by
taki-rem vet "Ho abi shu tuk-am go?" Taki-nun li "Go abi
crab-to ask "Thou there what doing indeed?" Crab-by say "I there
kreadok-nun atom dong-am." Ote-ka chahim-fo-nun ta-hi-rem ingzong
hunger-been food search." That-at chahim-bird-by crab-to ingzong

APPENDIX VI

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shik-ba : *eunun hanni nyet ingzong thik* . *Eunun mun-dyak-shang hanni*
 set-up-would: then they two ingzong set-up. Then meat-pursue-to they

nyet toot-mat . *Nyet-la mon-tseu-mon dyak-shang toot-mat* .
 two advice-make. Two indeed boar-pig pursue-to advice-make.

Eunun nyet-la panjok-ka nong. Tahi-nun li "Ho are *pyong-ka ding-o*
 Then two-indeed forest-to go. Crab-by say "Thou this path-at walk-do

eunun go-re dyak-lung di-shu. "Oter-ka thung-do tahi-do *dyak-lung*
 then I indeed follow-ing come-will." Then-at really crab-indeed following

lom pyong-ka loong-lat. Chahim-fo-nun-sa alik tcher tchir tchet liklung
 road path-on travel-did. Chahim-bird-by-of cry tcher tchir tchet cry-ing

mon-tseu-mon-rum cher sen-la a-tsang kat kat-aa kup ak . *Oterka*
 boar-pig-at catch but hair one only small pull-out. Then

tahi-re sak-lyak "Ta-tsang-a ho ma-keut-ne: a-long a-do pa-lo
 crab-that angry "Friend-oh thou not-can-not: therefore thee after

dyak-nu pyong-ka go ding-shu.
 follow-do path-on I walk-shall."

[p. 496 is blank]

197 and generally deficient linguistic handling of the material can be interpreted only through recourse to the works of these two scholars. The forms cited below are those that appear in the dictionary by Mainwaring and Grünwedel (cited as MG), though the aberrant forms given by Gorer and Stocks are occasionally noted. The Lepcha lists in Campbell and the LSI are of no especial importance (Campbell has evidently confused some of the terms).

193 Lepcha is one of the most unusual, as well as one of the most important, languages in the Tibeto-Burman family. It parallels Tibetan in its well preserved but rather rigid morphology, and exhibits an even more extensive system of prefixes. Initial and final consonants, including initial clusters, have in general been retained, but note final $-s > -t$, as in hrăt "bone", Tib. rus; nyăt "2", Tib. gnyis. Two sets of vocalic shifts are in operation in Lepcha. The first of these is medial or final $a > o$, as in klo "to fall", Tibeto-Burman (TB) *kla; so "to eat", TB *za; ngo "fish", TB *ngya; (a-)taom "hair", TB *ts'am; lom "road", TB *lam; (a-)rong "horn", TB *rang. The second is medial u (occasionally i) $> \ddot{a}$ (distinct from a), as in (a-)hrăt "bone", TB *rus; măt "to blow", TB *mut; lăng "stone", TB *lung; (tă-)băk "stomach", TB *buk; tă-răk "6", TB *d-rug; sən "3", TB *g-sun; nyăt "2", TB *g-nis; nyăl~ nyel "gums", TB *g-nil. The medial $\ddot{a}$ thus developed tends to become o before final velar consonants, resulting in doublets of the

- 193 type rāng ~ rōng "a Lepcha", sã-t'āng ~ sã-t'ōng "tiger".
The medial ũ is often retained in composition, e.g. sūng-mūt
"wind" (mūt "to blow"), lūng- rather than lāng- in names
for varieties of stone.

The final dental morphology of Tibet (vide pt. 1) is exactly paralleled in Lepcha, in which final -t stands for -d, and final -n and -m for -n, the -m ordinarily being adjectival. Thus, so "to eat", (a-)som "food", sot "to graze", (a-)sof "pasture, food for cattle"; hru "to be hot", (a-)hrum "hot", (a-)hrun "heat"; bu "to carry", (a-)bum "vehicle"; t'yo "to hear", t'yon "hearing" (n.); ya "to know", (a-)yam "knowledge", si "to be", sim "a being" (the -m substantival forms have been selected because of their bearing on the discussion that follows, but -n is the typical suffix here, as in (a-)hrun "heat").

- 197 In Lepcha we are faced with the problem of Tibetan rather than Indic loan-words. The Lepcha have been in continuous contact with the Tibetans for many centuries, hence we must dissect out several strata of loan-words reflecting both the period of borrowing and the dialect (including the Classical language) from which the borrowing has been made. Many of these loan-words are easily identified, e.g. nya "fish" alongside the native form ngo (supra), but those from an earlier stratum may conform to Lepcha linguistic patterns and consequently pass for native forms. Thus, nok "black" would appear to be the native term cognate with Tib. nag (o < a, vide supra), contrasting with the